

the Absurdity and Blasphemy of substituting the personal  
Righteousness of Men in the Room of the Surety-  
Righteousness of CHRIST, in the important Article  
of Justification before GOD.

4474. cc116  
3

A

# S E R M O N

Preached at the South Precinct  
in Braintree,

December 25th 1749

By John Porter, A. M.

Pastor of the Fourth Church of CHRIST in Bridgewater.

Published at the earnest Desire of the Hearers.

*Justificatio ex Fide solâ est Articulus stantis et cadentis Ecclesiae.*

Luther.

*Bona Opera non præcedunt justificandum, sed sequuntur justificatum.*

Aug.

Rom. iii. 26, 27,---31. To declare at this Time his  
Righteousness; that he might be just, and the Justifier  
of him which believeth in Jesus --- Where is Boasting  
then? 'Tis excluded. By what Law? of Works?  
Nay: But by the Law of Faith --- Do we then make  
void the Law thro' Faith? God forbid: Yea we  
establish the Law.

OSTON: Printed and Sold opposite the Prison in Queen-  
Street. MDCCL.



JUSTIFICATION  
BY THE  
Personal Righteousness of Men  
IS  
*Absurd and Blasphemous.*

ISAIAH lxiv. 6.

*All our Righteousnesses are as filthy Rags.*

IN the sure Word of Prophecy, whereunto we shall do well to take heed, as unto a Light that shineth in a dark Place, until the Day dawn and the Day-star arise upon our Hearts, it fully appears; that the infinitely wise GOD, foreseeing from Eternity, that the first Adam, whom he designed to constitute and treat with, as Federal Head and Representative of all his Posterity should, (as he actually did when tried) violate the *positive* *recept*, that should be given him as the *Test* of his Obedience, upon which *his* and *their* Happiness turn'd, and thereby involve *himself* and *them* in universal Guilt and ruin -- did, out of the infinite Riches of his Goodness, the Glory of his great Name, and the eternal Felicity

of *some* of Mankind, constitute his own Son, who is co-equal co-essential and co-eternal with Himself, second *Adam*, to stand Head & Representative of this Number and in the fulness of Time sent him in their Nature to finish their Transgression, make an End of their Sin, and make Reconciliation for their Iniquity, by bringing in an everlasting Righteousness for them, that so they might be restored to the Image and Favour of God, enjoy him here and forever hereafter, consistent with all his adorable Perfections.

And that blind perishing Men might have a clear Knowledge and unshaken Belief of these important Articles with others necessarily connected with, and dependant upon them, it hath pleased God to favour them with divine Revelation.

It was the principal Design of Heaven in this gracious Dispensation, to lead blind Men to see, their universal Guilt and Pollution by Nature, as Descendants from *Adam* their moral Head, the first Transgressor; and how they may obtain compleat Righteousness, Sanctification and Redemption from the second *Adam* Jesus Christ, the Righteous, by a vital Union to him. And in this blessed Volumn, these Things are, (as they should be in all the Sermons Ministers preach) set forth in the clearest Light so that he that runs may read them.

And since Things are so, it is truly surprizing, and what one could hardly believe, did we not hear it with our Ears and see it with our Eyes, that any who are so orthodox as only to profess the sacred Bible to be the Rule of Faith and Manners, and have it in their Hands, and can read it, tho' but of ordinary Capacities; especially that Men of Learning, and professed Ministers of the Lord Jesus too, should in Conversation, and from the Pulpit, and Press, boldly banter and oppose these Soul-humbling Christ-exalting Doctrines, so clearly revealed and incontrovertibly proved in this professed infallible Rule: I cannot but be surprized One could hardly believe this of any who enjoy the Word of God especially of such as profess to preach the Word of Righteousness.

cousness, whatever we might of *Turks* and *Heathens*, who have only the blind *Alcoran* and Book of the Creatures to lead to the Knowledge of divine Things, did we not see and hear it. Alas! Alas! that there are so many professed Preachers of Righteousness of the younger Sort, who if sound and serious, would be the Beauty of the Land, and would fill the Souls of all that wish well to *Zion*, both Old and Young, Ministers and People, with great Joy, under the pleasing Prospects, from this comfortable Omen, that God has Blessings in Store for the Churches. And O, with what divine Calmness, and pleasing Satisfaction, would our venerable Fathers, who have long graced their Pulpits, and edified their People, with the Truth as it is in Jesus, leave the World, while they see a hopeful Set of young Men rising up and filling their Pulpits and the Land, with the same Doctrines and Consideration, that they, thro' Grace, have gone before them: Surely, it would occasion them joyfully to say as good and *Simeon* did, when he had Christ in his Arms; "*Now thy Servants depart in Peace*, for we see what we have long been wishing and praying for.

But to return, I say, 'tis Matter of great Lamentation, that so many pretended Preachers of Righteousness, who profess the Bible the Rule, (which is an orthodox Profession,) should turn out so sadly heterodox in their Explanation of it.

Some in their Explication of this professed Rule, don't duly consult the Text and Context, the Scope & Design of the inspired Penman, to find the genuine Meaning of the Passage under Consideration; nor regard the Analogy of Faith: But their Manner is (it seems) first to fix upon some certain Principles, which feed their hereditary Corruptions, and foster the natural Pride of their Hearts, and then search to find some Text of Scripture in favour of their pre-conceived Notions: And O how will they study and strive, with all their plausible Harrangues, to make the World believe that the Design and Scope of the Prophet or Apostle in the Text and Context, and all their

their other Writings, is to prove their favourite Scheme. Thus the *Arians*, *Socinians*, *Arminians*, *Antinomians*, and even the *Quakers*, have endeavoured to support & maintain their destructive Tenets.

And some entertaining an high Opinion of their Gifts and Abilities, and looking upon themselves as finished Disputants, who sadly err in their Principles, and are fond of propagating them; finding an inspired Text standing in their Way in full Force and Virtue against them, will fix on *that*, and exert themselves to the utmost to twist and wrest the same, to make it speak something in Vindication of their Errors.

Hath not my *Text* lately been upon the Wrack, and there miserably perverted, to make it confess something contrary to the Truth as it is in Jesus? Hath it not been improved to substitute the *personal Righteousness* of Men, in the Place of the *Surety-Righteousness* of Christ, as tho' *the former* and not *the latter* was the Thing for which Men shall be accepted and rewarded by God in this and the future World? And how absurd and blasphemous an Attempt is *this*! 'Tis injurious to the Prophet, to the Scriptures of Truth, and to the immortal Souls of Men.

" 'Tis therefore a Matter of great Importance, a Design richly worth undertaking, to clear the Text of this false Gloss, this sad Abuse."

My present Design therefore (tho' the meanest Labourer in Christ's Vineyard, yet being set for the Defence of the Gospel) by divine Help in considering of the Words, shall be to do Justice to the Text, and to divide the Truth: for thro' the Grace of God, I can willingly do nothing *against*, but *for* the Truth. And I am obliged as I would be innocent and approve myself to my Lord and Master, to *contend earnestly*, and that publicly as well as privately, *for the Faith which was once delivered to the Saints* in the holy Scriptures.

And in order hereunto, and from this Text, I shall endeavour the following Things, Namely,

1st Sh

1st. Shew the *Design* of the inspired Prophet in the Phrase, *all our Righteousnesses are as filthy Rags.*

2dly. In what *Respects* the *personal Righteousnesses* of the best Men may be properly stiled *filthy Rags.*

3dly. That the *Righteousness* of JESUS CHRIST is the only spotless and acceptable *Garment in* and *for which* the best Men can be *justified* and admitted into the Favour and Kingdom of God.

4thly. That tho' the personal Righteousnesses of the best Men are as filthy Rags in Point of *Justification*, and the perfect Righteousness of CHRIST is the only material as well as meretorious Cause thereof; yet as 'tis the bounden Duty, so 'tis the *habitual Disposition* and *Endeavour* of all the Justified to maintain *good Works.*

5thly. Point out some of the *dreadful Consequences* that naturally and necessarily follow upon substituting the personal Righteousness of Men, in the Room of the Surety-Righteousness of CHRIST in the great Affair of *Justification.*

6thly. Make *Improvement.*

I. I am to shew the *Design* of the inspired Prophet in the Phrase, *all our Righteousnesses are as filthy Rags.*

By *this Phrase* the Prophet does not design a *Description* of the *hypocritical Performances* of some of the worst of Men, as some seem to imagine, but of the *personal Righteousness* of some of the best; and *this* and not *that* he here stiles *filthy Rags.*

Tho' I could easily clear this Point by Arguments drawn from the *Context*, and other Parts of *Isaiab's Prophecy*, yet since the *Text* without going further, furnishes us with Arguments sufficient for the Purpose, I shall confine myself to it. And the

1st Arg: Is taken from the Word *Righteousnesses.* All our *Righteousnesses* are as filthy Rags, says the Prophet. Now if the Words *Righteousness* and *Righteousnesses* in Scripture (where we have the Character of the Wicked given, perhaps more than a thousand Times, and in a variety of Terms) are *never* used for the *hypocritical Performances*

performances of wicked Men, but for something truly good and excellent; then we must suppose that the *latter*, and not the *former* is intended in the Text: And I appeal to you all, whether these Words are not constantly used in this Sense from the Beginning of *Genesis* to the End of the *Revelation*. The

2d Arg: Is taken from the Word *all*. *All* our Righteousnesses are as filthy Rags. i.e. Not only the Righteousnesses of *some* but the Righteousnesses of *all*: *All* the Righteousnesses of *all* are as filthy Rags. So that if there were any among the numerous Body of the *Jews* at the Time which *Isaiab* refers to, who were truly righteous, and God always had a righteous Seed among them; then he styles personal Righteousnesses *filthy Rags*. Nay,

3dly. The Word *our* in the Text is a Demonstration of the present Truth. *All our* Righteousnesses, says the Prophet, are *as filthy Rags*. If any after what hath been already said, suppose the People of the *Jews* at the Time, were generally, yea universally abandoned to extraordinary Wickedness and Hypocrisy, yet they won't say the Prophet *Isaiab* was. He was a sincerely good Man all allow; a Man conformed in Heart and Life to the Will of God; a Man that lived soberly righteously and godly. And yet this *personally* righteous Man says not, all *their* Righteousnesses, who are a Company of profligate abandoned Wretches, are as filthy Rags, but all *our* Righteousnesses; *my* personal Righteousnesses as well as *theirs*, are as filthy Rags. So that it evidently appears, that the Prophet by the Phrase in the Text means the personal Righteousnesses of the *best Men*; and that *these* he styles *filthy Rags*.

Thus I have shewn from the Text that the Prophet in the Phrase, *all our Righteousnesses are as filthy Rags*, does design a Description of the *personal Righteousnesses* of the *best*, and not the *hypocritical Performances* of the *worst Men*, and that *those* he styles *filthy Rags*. It is now Time to proceed to the second Thing proposed, namely,

II. To shew in what *Respects* the personal Righteousnesses of the best of Men may be properly stiled *filthy Rags*.

And altho' in all *Respects* they may not with Propriety be so stiled, yet in *some* *Respects* they may. And

1. Mayn't the personal Righteousnesses of the best of Men be stiled so, when viewed in a *comparative* Light.

If we compare the personal imperfect Righteousnesses of the *best Men* in the World, with the infinitely perfect Righteousness of the eternal JEHOVAH, in *whose Sight* the holy Heavens are not clean, and who charges his spotless Angels with Folly; I say, may not the imperfect Righteousness of the best Men, when compared with his spotless Purity and infinite Holiness be, without Offence and with some Propriety, stiled *filthy Rags*? Surely, such a View of the LORD as *Isaiah* had in the 6th Chapter of his Prophecy, would immediately bring any Man living, whatever high Opinion he might before have entertained of his own personal Righteousness, to cry out as he did, *Jer. 5. Wo is me for I am undone, because I am a Man of unclean Lips*; and fully convince him of the absolute Necessity of having a better Righteousness than his own to appear safely and comfortably before God in. But

2. And to come nearer the Matter, they may be so stiled in Point of *Justification* before God.

In this grand & important Affair, good Works, the personal Righteousnesses of the best Men are of no Account at all. A Man clothed with *filthy Rags* has as suitable an Attire on to approach an earthly Monarch for his special Favour, and is as likely to obtain the same, and that altho' *spotless Raiment* is the Condition thereof; as the best Man in the World having only his *own personal Righteousness* on, would be to approach the infinitely holy God for his special Blessings; and that because *spotless Raiment, perfect Righteousness* is the unalterable Condition of them. This the Scripture throughout teaches, and exceeding plainly in the Epistles to the *Romans & Galatians*: Particularly in *Rom. 3 & 4 Chapters*; and *Galatians 2 & 3*

Chapters. There you will see our personal Righteousnesses intirely excluded in the important Article of *Justification*, and the Righteousness of CHRIST spoken of as the *only Merit and Matter* thereof; And therefore in this Respect our personal Righteousness may be stiled *filthy Rags*, as in the Text.

And there is an agreeable Propriety in the Analogy, beautiful Resemblance between the personal Righteousnesses of the best Men and *filthy Rags*, viewed in this Light.

For,

First, As *Rags* are not fit to make a comely Garment to cover the Nakedness of the Body, and render agreeable to the Eye of an earthly King; so the personal Righteousnesses of Men are utterly unfit to cover their moral Nakedness and render them agreeable to the Eye of the King of Glory. *Rags* will do the former, as well as personal Righteousness will the latter: but they are both unfit for the Business. The sacred Scripture, our professed Rule, is ungainstayably clear in this Point; see a few of the Multitude of Texts that might be mentioned *Psal.* 143. 2. *Acts* 13. 39. *Rom* 3. 20. *Gal.* 3. 10, 11, 21

Further, as *Rags* are not fit to make the Whole of such a Garment, so they are not fit to make a Part of it, but are intirely useless for this Purpose: So the personal Righteousnesses of Men, as they won't answer in Whole for justifying Righteousness, so they are not accepted as Part of it, but are intirely excluded in this important Matter. Agreeably the inspired Apostle Paul says, *Rom* 3. 28. Men are justified without the Deeds of the Law, i.e. Without their personal Righteousnesses having any Hand in the Affair as the meritorious or material Cause thereof.

Again, the personal Righteousnesses of the best Men are not only as *Rags*, but as *filthy Rags*, in that they are defiled with Sin. The best Works of the best Men are not done from such a perfectly good Principle, to such a purely good End, and in such a Manner, but that Sin cleaves to them. And of this the best Men carry a deep Conviction in their own Consciences. If I should say, I am perfect

feet (says Job) that would prove me perverse, Job 9, 20.  
 When I would do Good, Evil is present with me; says Paul,  
 Rom. 7. 21.

Once more, as filthy Rags are utterly unfit not only to  
 make the Whole or any Part of a comely Garment, but  
 every other Use, 'till washed and made clean; so the  
 personal Righteousnesses of the best Men are not only re-  
 ceived as the Whole or Part of their justifying Garment,  
 in every other Respect 'till washed in the Blood of  
 Jesus. 'Tis by Reason hereof that their Acceptance is  
 obtained with the Father, who is of purer Eyes than to  
 behold Iniquity. 'Tis not from any Merit of Condi-  
 tion or Congruity in the personal Righteousness of  
 Men, that God accepts and rewards them, but solely for  
 the Merits of Jesus Christ. Rev. 8. 3. In this Text you  
 have the true Reason why the poor imperfect personal  
 Righteousnesses of Men do find Acceptance with God,  
 namely, because perfumed with the Odours of Christ's  
 Merits, and presented to the Father by his own Mediation  
 and Intercession.

Thus I have shewn you in what Respects the personal  
 Righteousnesses of the best of Men may be properly stiled  
 by Rags. And by this Time, if you han't been dull  
 hearing, you may be convinced that your personal  
 Righteousnesses will not answer to justify you in the Sight  
 of God, and may be desirous to know what Righteous-  
 ness will do it. To answer your Desire and the Method  
 proposed, I come to say,

III. That the Righteousness of JESUS CHRIST is the  
 only spotless and acceptable Garment in and for which  
 the Children of Men can be justified, and admitted into  
 the Favour and Kingdom of God.

This weighty and important Article of the Christian  
 Faith admits of easy Proof both from Reason and Re-  
 velation. I think the following rational scriptural pro-  
 positions made good, will prove the Point to a  
 demonstration.

I. That all Mankind are by Nature under Sin, and  
 therefore condemned. This

This Point the Apostle *Paul* has sufficiently proved some of the first Chapters of his Epistle to the *Romans*, he thought ; and who will dare to think otherwise, what he says, Chap. 3. ver. 9. *We have before proved both Jews and Gentiles, that they are all under Sin.* All Mankind are naturally Sinners, condemned Sinners. The *Way* that Mankind came into this *sinful condemned* State was by the first *Transgression* of *Adam* their natural and federal Head and Representative. Rom. 5. 12. *By one Man [Adam] Sin entered into the World --- And in him all have sinned.* And as the shorter *Catechism*, a Body of Divinity approved and used in all our Churches, says ; “ The Covenant being made with *Adam* not only for himself, but for Posterity, all Mankind descending from him by ordinary Generation, sinned in him and fell with him in the first Transgression.”

2. That there is a *Way* in which Sinners may be justified in the Sight of God -- admitted into his Favour here, and to the Blessedness of his Kingdom hereafter.

Tho’ the Way was blocked up by the Apostasy of *Man*, and Cherubims and a flaming Sword set, which turned every Way to keep the Way of the Tree of Life yet, thro’ the infinite Mercy of God it is opened again, and Man may come to it, take of it, eat & live forever. He may be admitted into the Favour and Kingdom of God. This is abundantly manifested from the innumerable Calls in the Gospel to Sinners to come to God ; from the Institution of the Gospel Ministry, and the sending forth Ministers to beseech Sinners in Christ’s Stead to be reconciled to God ; and further in that many of Mankind have been actually justified. It is God that justifieth ; (says the Apostle) *Who is he that condemneth ? But ye are justified* says *Paul* to the condemned *Corinthians*.

3. That Sinners are justified in such a Way and on such a Way as is consistent with, and for the Honour of the divine Law and Perfections.

The Honour of the divine Law & Perfections is dearer to God than all Heaven and Earth ; and therefore more certain

ain it is, he never will justify and save Men in a Way  
 gatory thereto : No, before he will do this, he will  
 their Sins damn them all for ever. The Law must be  
 answered, divine Justice *completely* satisfied, or no Man  
 fied and saved. Agreeably, we are assured from the  
 en, the faithful and true Witness, that not one Iota  
 by the Law shall fail, tho' all Men fail of Justification and  
 l He. And that God cannot deny himself, tho' it would  
 vent the eternal Destruction of Myriads of precious  
 sinners. Hence we see, that if ever Men are justified and  
 d, the Law must be answered in all its Commands  
 Demands, and Justice satisfied.

That Sinners cannot by all their *Repentance, Obedi-*  
*and sufferings, answer the Commands and Demands*  
*the divine Law, and satisfy the rightful Claims of Justice.*  
 The Scripture informs us, Psal. 49. 7, 8. that *the Re-*  
*justification of the Soul is precious, and ceaseth for ever ;* for  
 Men can do towards its Redemption. This Truth  
 illustriously shine forth, if we consider the several  
 Steps following ; Namely,  
 First, That Man *before Regeneration* cannot do any good  
 in a right Manner. The Repentance Obedience  
 sufferings of all unregenerate Men have nothing really  
 actually good in them. The inspired, and therefore  
 exceptionable Description of all natural Men, is that in  
 14. 3. *There is none that doth Good ; no, not one.* So  
 their *Righteousnesses*, if any Thing they do may be cal-  
 led, are *filthy Rags* with a Witness ; and their *best Works*  
 in this respect *abominable*, tho' they may call 'em *good Works*,  
 that tho' what they do for the *Matter* may be *Righteous-*  
*ness, or good Works*, yet considering the *Principle End* and  
 manner of them, they are *filthy Righteousnesses, abominable*  
*works.* And how can *these* justify ? 'Tis Blasphemy to  
 suppose it.

Again, *after Regeneration* the best Works of Men are but  
*perfectly good Works.* The Obedience of the Regenerate  
 answer the Requirements of the divine Law. My Bre-  
 n, a serious Reflection on the Temper of the Soul and  
 external

external Behaviour but for one Day, were there nothing that would satisfy every one that is in any good Measure acquainted with his own Heart and with the Extent Strictness and Spirituality of the Law, that he daily violates in Thought Word and Deed. But what saith the Scripture (for we must keep to that, and there is no Danger from this Quarter ; for the Scripture is not yea and nay, a contradictory Volumn, but yea, yea, a consistent one) what saith it " there is not a just Man on Earth that doeth Good and sinneth not ; in many Things we all offend--- I have not seen an End of all Perfection ; but thy Commandment is exceeding broad.--- [and] Cursed is every one that continueth not in all Things written in the Book of the Law to do them." So that from hence it appears, that the best Men instead of getting into God's Favour and Kingdom by their own personal Righteousness, shall be cursed forever out of it for the want of a Law-fulfilling Righteousness.

But further, if it were possible, which it is not, for Men to yield perfect and unfinning Obedience to the Law in the future, yet they could not make *Atonement* for their *past Offences* in any finite Space of Time ; for Sin is infinite Evil, being committed against an infinite God, and therefore justly deserves an infinite Punishment ; hence every Man who is finite pays the dreadful Score, he must necessarily be eternally Suffering, in order to the satisfying Divine Justice.

Once more, and to go one Step higher. If it were possible for Men to answer the Law by making Satisfaction for past Offences, and by yielding unfinning Obedience for the Time to come ; yet this would not serve for justifying Righteousness, and that for this *weighty Reason*, namely, 'tis not the *Righteousness constituted* for this glorious Business by the Judge of all the Earth. God has constituted *another Righteousness* for our justifying Righteousness, even the Righteousness of Jesus Christ. Agree to what you read, that *God sent his Son to be the Propitiation for our Sins* ; and *by the Obedience of one ( i. e. Christ ) shall many be justified*.

made righteous. 1 John 4. 10. Rom. 5. 19. And this leads me to observe,

5. That *Jesus Christ* has, as elect Men's *Surety*, by his *active* and *passive Obedience*, fully answered the *Demands* of the Law, and satisfied the *rightful Claims* of divine justice.

*Jesus Christ*, as elect Men's *Surety* and *Cautioner*, has paid the Debt of *Obedience* and *Sufferings*: For the *divine Nature* being personally united to the humane in him, there was infinite Value and Vertue derived to his *Obedience* and *Sufferings*. As Man he obeyed and suffered, as God he satisfied; and so by the *Obedience* and *blood* of this God-Man, the Law is magnified and made honourable, divine Justice satisfied, and a Way opened for the free *Justification*, and eternal *Salvation* of the greatest Sinners. God declares himself well pleased with his *Righteousness* *Christ* has wrought out and brought; and why? Because it fully answers the Law. And he can and will be well pleased with, justify and save all that accept it, and are found in it. Accordingly you read, that *God is just*, exactly eternally just, and the *Justifier* of him that believes in *Jesus*: and not only is God said to be just in this Way of justifying Sinners, but to declare his justice, Rom. 3. 26. And in *Acts* 4. 10, 11, 12. The Apostle *Peter* says, "Be it known unto you all, and to all the People--- That *Christ* who is set at nought by you Builders, is become the Head of the Corner--- Neither is there *Salvation* in any other: For there is none other Name under Heaven given among Men whereby we must be saved."

6. That the Scripture every where, when speaking of the *Justification* of Men in the Sight of God, attributes it to *Faith* in the *Surety-Righteousness* of *Christ*, to the Exclusion of the personal *Righteousness* of Men in this Affair. I shall mention three Texts to prove this Point: The first is in Rom. 3. 28. Therefore we conclude that a Man justified by *Faith*, without the Deeds of the Law. This conclusion, which is so full in Favour of free *Justification*

by Faith in the imputed Righteousness of Christ, and full against our Justification by our personal Righteousness followed a Train of Arguments made Use of by learned *Paul*, who was no ordinary Disputant, but knew the Force and Strength of an Argument well. Another is in *Gal. 2. 16.* *Knowing that a Man is not justified by Works, but by the Faith of Jesus Christ; even we have believed in Jesus Christ; that we might be justified by the Faith of Christ, and not by the Works of the Law; for by the Works of the Law shall no Flesh be justified.* The last is in *Tit. 5, 6, 7.* *Not by Works of Righteousness which we have done, but according to his Mercy he saved us &c.*

How fully do these Scriptures clear the Point! Sure Men must have a new Way of interpreting Scripture to evade the Force of them.

I now pass on to say,

7th. and lastly, What undeniably follows upon the former, namely, That the *Righteousness* of Jesus Christ is the only Garment in and for which any Man can be justified, and admitted into the Favour and Kingdom of God.

This was the Point to be proved; and judge ye, if it is not sufficiently done. "Truth is great and it will prevail."

And now this admirable Scheme, we see, is exactly harmonious with right Reason and divine Revelation. The only divinely constituted Way of Justification-- The Way in which all Mankind are ever justified and saved who are justified and saved. The old and new Testament, the Law and Prophets and Apostles, all witness to this glorious Truth.

The *wedding Garment*, of which you read in the Gospel as also the *fine Linnen, white and clean*, mentioned in the *Revelation*, principally intends this *Righteousness*, and not the personal Righteousness of Men; tho' we don't deny but *inherent* and *external Holiness* may be comprehended therein; for these are inseparably connected with that, that wherever that is, these will be, and will be clearly discovered in the Temper and Behaviour of those who are justified. And this leads me on to the

IV. Head proposed, namely, That tho' the personal Righteousnesses of Men are as *filthy Rags* in Point of Justification, and the perfect Righteousness of Christ is the only material as well as meritorious Cause thereof; yet, 'tis the bounden Duty so 'tis the *habitual Disposition* and *Endeavour* of all the Justified to *maintain good Words*.

By *good Works* I understand the *Duties* of the *first* and *second Table* of the *Decalogue*; such as the Duties of Piety, Righteousness, and Sobriety-- The Duties of our several Places, Stations and Relations, performed from a *right Principle*, to a *right End*, and in a *right Manner*.

And now so far is the Doctrine of *free Justification* by Faith only in the Righteousness of Christ from *discouraging* Men in the Performance of *such* good Works; that of all the Men in the World, those justified by this imputed Righteousness, are the only Persons cordially inclined to, constant in, and who actually do them. For,

First, Those justified by Christ's Righteousness are in their Measure *internally conformed* to the Law of God, the eternal Rule of Righteousness. All that are justified by the Surety Righteousness of Jesus Christ, are *sanctified* by the Spirit of Jesus Christ: There is an inseparable Connection between them; & hence put together in the Scripture: When a Person is justified, the moral Image of God, lost intirely by the Fall, which consists in Knowledge, Righteousness, and true Holiness is restored to, & reinstamped on the Soul; and thereby the Disorders of it are rectified: The Understanding enlightned, the Will set in a Measure strait with the Will of God, and the Affections sanctified, fitly placed and well regulated; and therefore there is an Agreeableness between the moral Law and their Souls; and so they are naturally and necessarily inclined and disposed to obey it in all its Precepts.

Again, The Justified are disposed to, and endeavour Obedience, from a *Sight* they have had of the *perfect Reasonableness* of the Commands of God in the Gospel. The justified before God have clearly seen, that all the divine Commands are holy just and good. The Apostle

*Paul*, one of the justified in this Way, declares this, Rom 7. 12. for he saw it, as all the Justified do in some Degree. The *Anointing* they have had from the holy One hath given them to see and know, that they are *all* (excepting those two positive Institutions, the two Sacraments and these they are convinced are of excellent Use in the Christian Life) founded in the Nature of God and of the reasonable Creature, & therefore perfectly reasonable; and hence none of the Commands are grievous to them, but their Delight. This view of the real Beauty of Holiness, Excellency of Religion -- perfect Reasonableness of the divine Commands; which delightful View all the justified by Christ's Righteousness have had, does make them rejoice in working Righteousness -- serve the Lord with gladness -- sing at their Work -- run the Ways of God's Commandments with Diligence and Delight.

Again, the Justified are disposed to and will maintain good Works from a Principle of *Love* to God, and because they tend to the *Glory* of God and *Interest* of the Redeemer in the World. The Justified by Christ's Righteousness, have seen God to be infinitely lovely in Himself, and on Account of the peculiar Favours he has bestowed on them in Jesus Christ; so that they do love, and can't but love God with uprightness of Heart, intirely, and above every other Object. And *any Man love me*, says Christ, *he will keep my Commandments*. This Love sweetly and powerfully constrains them to persevering and universal Obedience. And also Obedience tends to advance the Glory of God, and Interest of the Redeemer in the World, which lie near their Hearts, and are dearer to them than their Lives, they are heartily engaged thereunto. To promote God's Glory and the Redeemer's Interest, they will, by the Grace of Christ assisting, readily suffer and do the hardest Things, sacrifice their All; go thro' Furnaces of Fire, and Seas of Blood; Surely then they will do and suffer the most easy Things, which tend to the same glorious Ends. Certainly, as universal Obedience is one of the most

essentia

essential Ways of glorifying God and the Redeemer, and that in the Conviction and Conversion of Souls, wherein the Glory of the Power and Wisdom, Love and Grace of God shines forth most conspicuously — As practical Godliness does cast such a Lustre on Religion, and give such convincing Demonstrations of its Reality and Divinity, that Sinners often cannot stand against the Force and Power thereof, 1 *Pet.* 2. 12 ; It will be their highest Ambition to be practically godly, universally obedient.

Again, they are disposed to and endeavour Obedience from the *Comforts* and *Rewards* of it. There are great Comforts and Rewards, that all such share in as maintain good Works. Hence you read, *Isai.* 32. 17. *The Work of Righteousness shall be Peace, and the Effect of Righteousness, Quietness & Assurance for ever.* And *Psal.* 19. 11. *In keeping of them [the Commands] there is a great Reward.* And justified Men may assure themselves from the infallible Oracles, that in *Proportion* to their evangelical Obedience, their Comforts and Rewards will be, if not here, yet hereafter ; or as the Scripture speaks, *according to their Works* ; which, were there no higher Motives, might be sufficient to encourage all considerate Men to universal Obedience. In this Way, the Scripture proposes Comforts and Rewards, and yet not for the Merit of our Obedience ; no : And 'tis pretty well worthy of particular Notice, that among all the inspired Penmen of the old and new Testament, when treating of this Matter, not one of them says, that Men shall be comforted or rewarded here or hereafter *for*, but always *according* to their Works ; which might be sufficient to dash Pretenders of *Merit* out of Countenance, and would, 'tis probable, were they not hardned in their Error.

But,

Finally, they are disposed to, & endeavour Obedience, because hereby they testify their *Gratitude* to God, and justify their *Faith* before Men. " Practical Gratitude is most emphatical," and discovers more of the real Sentiments of the Soul, than the highest verbal Expressions of Gratitude can do. By practical Godliness, or universal Obedience,

Obedience, Men exhibit to the World, the bright Testimonials of their *real Thankfulness* to their kind and bountiful God. And 'tis in this Way also the *Faith* of God's People is *justified* before Men; as the Apostle *James* abundantly proves in his Epistle. When the *Faith* Men pretend to is productive of good Works,---disposes them to exemplify the Religion of Christ in the whole of their Behaviour; it is a sufficient Demonstration that 'tis of the justifying & saving Kind. And seeing good Works do most convincingly testify their *Gratitude* to God, and justify their *Faith* before Men, they are the more disposed to abound in them.

Thus I have shewn you that 'tis the Disposition and Endeavour of the justified by Christ's Righteousness to maintain good Works, and the Reasons thereof. And you see their Care and Constancy in maintaining good Works, does not spring from any the least View or Hope that for the Sake of them or any Value in *them*, they should recommend themselves to God, or be justified in his Sight, or intitled to the Comforts or Rewards of his Kingdom of Grace or Glory. No this is intirely out of the Question with them; they act from higher & more noble Views and Motives. And I might easily shew that the Views and Reasons obliging to Obedience which I have mentioned are vastly stronger, and more powerful to constrain to universal Obedience, than the Consideration of merit thereby could be; but 'tis needless. I pass now,

Vthly. To point out some of the *dreadful Consequences* that follow upon substituting the *personal Righteousness* of Men in the Room of the *Surety-Righteousness* of CHRIST in the Affair of Justification. And,

1st. It tends to *overthrow the Foundation* laid for the Salvation of Sinners, which is the Result of infinite Wisdom.

When none in Earth or Heaven among Men or Angels could fix on a Way of Salvation, for guilty polluted Men consistent with the divine Perfections and Honour of the Law; God, who is infinite in Wisdom, did, out of Love to Men, pitch upon this admirable Way of justifying a

ving Men intirely by the Righteousness of his own Son  
 us Christ. And God has expressly told us, that *there*  
*Salvation in no other Way*, Acts 4. 12. And that *other*  
*oundation can no Man lay*, tho' they may wrack their  
 rains ever so much for it, *than that which is laid, which*  
*Jesus Christ*. 1 Cor. 3. 11. This is the Way and only  
 ay according to Scripture : but Men by substituting  
 personal Righteousnesses in the Room of it, en-  
 avour to lay a new Foundation-- to introduce a new  
 ay to Heaven, which the Gospel knows nothing of ;  
 d to destroy the *new and living Way* which the Gospel  
 arly reveals. And if the only Foundation laid in *Zion*  
 God be destroyed ; what shall the Righteous do ?  
 hy they must all be damned as well as the Wicked.  
 2ly. It tends to *cut the Sinews of true Gospel Obedience*  
 irely. *Faith* in Scripture and all our approved Systems  
 Divinity is ever defined so as to include these two  
 ings ( at least ) in it, namely, ( 1 ) *Renunciation* of our  
 n Righteousness as to Dependence-- having no Confi-  
 nce in the Flesh--going off our own Bottom--or as the  
 ostle *Paul* speaks accounting all our own Righteous-  
 s as Loss and Dung as any Way serving for a justify-  
 Righteousness. ( 2 ) *Appropriation* of Christ's Right-  
 usness to ourselves, and resting on it alone for Justifica-  
 n and Life. This is the scriptural Account of Faith :  
 d of *this Faith* only 'tis said that it *purifies the Heart*,  
 works by *Love*, i. e. internally conforms the Soul to  
 d and his holy Law, and disposes it also to all external  
 uine Obedience. " Faith is the Root of all true Ho-  
 iness and evangelical Obedience." " Faith is the  
 Principle and Parent of all good Works." It lays a  
 undation for all Gospel acceptable Obedience. *Heb.*  
 6. And without it therefore 'tis not only unlikely, but  
 uly impossible to do one Action acceptable or pleasing  
 God. All the pretended good Works and moral Ver-  
 s of Men without Faith, are but specious splendid Sins,  
 d heathenish Morality. And therefore whatever Men  
 y say in Favour of their new vamp'd Scheme, as that  
 as a mighty Tendency to promote Obedience ; yet  
 we

we see that it really tends directly to cut the Sinews of true Gospel Obedience intirely, to banish it off the Earth and to leave in the Room thereof, nothing but dry Formality and heathenish Morality : i.e. Morality without Principle of justifying Faith and Sanctification. A Exchange !

3dly. It tends to *shut up*, yea to *dry up all the Springs of Consolation opened* in the Gospel. The glorious Gospel is full of divine and heavenly Consolations : 'Tis a Treasury of Grace-- A Magazine of Christian Comfort ; contains Pardon and Reconciliation with God, Peace and Assurance, Grace and Glory ; and 'tis a Treasure opened for the Supply of the needy Sons of Men. But how can there to be such a rich and invaluable Treasure ? How came it to be opened ? How do Men come to it ? And for what do they receive the great good Things in it ? Why, (if we believe the Bible) 'tis all by the Obedience and Blood of Jesus Christ. The Scripture abundantly informs us, and in the plainest Manner, that 'tis the *Righteousness of Christ only* that hath *purchased* the rich Treasure that hath *opened* the Way to it--that Men *go in* to it, and *for which* they receive the glorious Blessings contained therein. There is no Pardon, Peace, Joy, Assurance, or eternal Life proposed, offered, or possible to be had according to the Gospel in any other Way. So that Men substituting their personal Righteousness in the Room of Christ's as the *Way to, and Thing for which* we shall receive these great & heavenly Comforts, do really bar up the right Way, and effectually stop all Mankind from receiving the least Spark of true Joy and Comfort. This Way of managing therefore, tho' plausible in the Eyes of some, yet surely can justly be pleasing to none : 'Tis a most uncomfortable Scheme ; there is no true Comfort in it. Will in their right Wits then will embrace it ? Certainly the Admirers of it did not make high Pretensions to Reason, one would think they were deprived thereof ; this their Way is their Folly : And yet alas, many approve their Sayings.

ly: It tends, (O dreadful Tendency) to *drown all*  
*ankind in endless Perdition.* He and *he only that be-*  
*leth*, i.e. that renounces all his own personal Righte-  
nesses as to Dependence, and as any Way serving for  
justifying Righteousness, and receives & rests on Christ's  
ne for Justification and Life, *shall be saved*; but *he*  
*believeth not* after this Manner, tho' he has ever so  
ch personal Righteousness, *shall be damned*; is a scrip-  
al and therefore unquestionable Truth. *Mark 16. 16.*  
at Faith, (which is the only true Faith) which carries a  
n out of himself, intirely off the rotten Bottom of his  
n personal Righteousness, unto Christ, and fixes him  
the infinitely safe Bottom of his perfect Righteousness,  
he only divinely constituted revealed Way of escaping  
lasting Misery in Hell, and enjoying the ineffable eter-  
Glories of Heaven. And therefore, whoever are  
ablishing a Scheme, the Foundation of which is, *Do*  
*you shall be saved*, or in other Words, is substituting  
personal Righteousness of Men, in the Room of the  
ety-Righteousness of Christ, in the Affair of Justifi-  
on and Salvation, runs counter to the Gospel, and will  
redly (continuing therein) find themselves and their  
mirers falling infinitely short of the Favour & Kingdom  
God, and plunging themselves into the unfathomable  
ys of eternal Wo & Misery; for the Scheme tends,  
you have heard, to this dreadful End. Destruction  
on Destruction. -- Damnation, the greater Damnation  
ried in the Scripture upon all such as have heard of  
Surety-Righteousness of Christ, and won't submit  
t; and this, tho' their personal Righteousnesses, in  
r own Apprehension, may reach to the very Heavens,  
on Account of their glittering Appearance, in the  
prehension of others, they may shine like Angels.  
Thus I have shewn you the dreadful Tendency,---  
azing Consequences, of substituting our personal Right-  
ness in the Room of the Surety-Righteousness of  
rist. Enough, I should think, to put every Man out of  
nceit of so doing; and warn him to shun such a Way  
eads to eternal Darkness, Despair and Death.

I am now in the

VI. and last Place to make *Improvement*. And,

1. From what has been said we see the *Absurdity* and *Blasphemy* of substituting the personal Righteousness of Men in the Room of the Surety-Righteousness of Christ in the Affair of Justification and Salvation. It has (I think) been clearly demonstrated in the foregoing Discourse, that 'tis contrary to *right Reason* and *divine Revelation*, and therefore absurd and blasphemous: It's being contrary to right Reason shews it's Absurdity, and it's being contrary to divine Revelation shews it's Blasphemy. But yet, unaccountable as it is, some who make high Pretensions to Reason & Religion, and would monopolize the same to themselves, heartily fall in with, and vehemently labour to maintain and propagate this irrational and irreligious, absurd and blasphemous Scheme.

2ly. From what has been said we may learn, that the *good old calvinistical Way* of Preaching up Justification by Faith in the Righteousness of Christ, has by far a greater Tendency to promote *true Gospel Obedience*, than the *modern Arminian Way*. That lays a Foundation for genuine Obedience, for Obedience that is free and natural according to the new Nature; This only for a blind and forced Obedience. That leads Men to work *from Love*, and *this only for Life*. That to obey the divine Commandments from a right Principle, to a right End, and in a right Manner. This from a selfish Principle, End & Manner. So great and so great is the Difference between them. And which then is most likely to produce true evangelical Obedience? Why, 'tis easy to see clearly with half an Eye, that preaching up Justification by Faith tends abundantly the most to it: and this, notwithstanding the loud Cry of the Enemies of the Doctrine, as if it tends to Licentiousness.

3ly. From what has been said we see, the *proper Place* of *good Works* in the glorious Plan of Man's Salvation. *Good Works* are not to be looked on, or considered as the *Cause* of the Justification and Salvation of Men; but as

the *Fruits* or Effects of Justification, and as a *Part* of the Salvation purchased by Christ : The renewed are therefore said to be the *Workmanship* of God *created in Christ* *Jesus* unto *good Works* ; not for the Sake of their good Works done. And we shall do well to mind (tho' some could not have us mind it) that tho' our Lord in his famous Sermon on the Mount, which is a summary of the Gospel, says, *the pure in Heart only shall see God*, and his apostle, that *without Holiness no Man shall see the Lord* ; that they don't say for the Sake of their Purity & Holiness they shall see the Lord God ; no, not a Word of that : for their Design was not to shew the *Causes* of Salvation, what intitled Men to the Favour & Kingdom of God ; but the *meet Qualifications* of the Persons intitled thereunto. And I know of none that are found in the Faith among the strenuous Contenders for free Justification by Faith without Works, but what hold that *Sanctification*, which is necessarily connected with Justification, is a *necessary Qualification* for Heaven ; and urge it on their hearers as frequently, and from more powerful Motives, than any can possibly do, who are in a contrary Scheme. Tho' we don't see nor can see from *Scripture* or *Reason* that a Man can be justified and saved for the Merit of any Thing *wrought in*, or *done by* him, yet we are not so stupid but we can see and do see from both, 'tis absolutely necessary that *such a Temper* be wrought in a Man as is suitable to the Objects which are to entertain him ; ever, in order to his taking *Complacency* in them : which we hold (and truly) is an *holy Temper* ; but *this Temper*, from whence flows an *holy Practice*, can be set on, if viewed in a Gospel-Light, only as a *Part* of Salvation : 'Tis Salvation begun ; and the good Works flowing from this holy Temper, and from the Efficacy of this justifying Faith, are a further Part of the same Salvation, and lead on to the Perfection thereof. And how that which is only an Effect, can be the Cause, and that which is a Part of a Thing can be the Cause of the Thing, is beyond me, and I believe every other Man

Man on Earth, to comprehend. But some would have us comprehend it, or their favourite Scheme will fall to the Ground, never to rise more.

4ly. What has been said shews us the *egregious Folly* and *destructive Madness* of all such as substitute the personal Righteousness of Men in the Room of the Sure Righteousness of Christ in the Affair of Justification. The Builders of a *Babel* to preserve from a second Deluge, and climb to Heaven upon, and *Solomon's Madman*, who threw Firebrands Arrows and Death, were not more egregiously foolish or destructively mad than these are. By this Conduct of theirs, they endeavour (I hope ignorantly) to overthrow the only *Foundation* of Salvation in *Zion*, to cut the Sinews of true *Gospel-Obedience*, and to banish it off the Earth, which tends so much to God's Glory, and the Weal of humane Society--- To dry up the *Springs of Consolation* opened in the glorious Gospel of the blessed God -- and to drown all Mankind in the *bottomless Ocean* of divine Wrath. If it is Folly and Madness to deprive the humane Race of all true *Hope & Comfort*, and bring them into the blackest *Despair* in Life and Death, and after Death to deprive of all the *heavenly Glories*, and to sink them into the amazing Gulf of *eternal Misery*; I say, if this is Folly and Madness, then to substitute our personal Righteousness in the Room of Christ's, is Folly and Madness. For all these terrible Things are the natural and necessary Consequences thereof; as hath been sufficiently proved to you.

5ly. Let what has been said put us all upon a *close Examination of our selves*, to find which of these two widely different Schemes we are in. Whether that pleaded for, or that opposed in this Sermon. Let me seriously and solemnly ask you, my dear Hearers, whether you hold to Justification in Whole or Part by your own Righteousness; or intirely by the Righteousness of Christ. Methinks I hear you, one and all saying, *O by the Righteousness of CHRIST!* Very well, so far; But I have not done with you yet; nor is it Time for you to have done

with your selves. Suffer me, out of Love to your Souls, to ask you further ; Are you sound in *Heart* as well as in *Head* ? Doubtless many who have orthodox Heads, have heterodox Hearts --- Many that hold to Justification by Christ's Righteousness, who have never received it by Faith : And this may be the Case of some of you : But only to profess Christ's Righteousness the only justifying Righteousness, without receiving and resting upon it alone for Justification, will really avail nothing : *Such* will be damned as well as *Self-Justiciaries*. Therefore it infinitely concerns you closely to examine, whether you are clothed with this Righteousness ? And here, that you may come to the Knowledge of your State, I shall in a few Particulars, shew who they are that have on them this justifying Garment. And,

1. They are such as have been brought by the Spirit of God to see that they have *no Righteousness of their own*, nor *can work out any*, which will do *all, or any thing* toward their Justification. Man is such a proud obstinate Creature-- so closely attached to the Covenant of Works-- so fond of finding Life at his own Hand ; that while he imagines he can do a Part, tho' not the whole, towards it, he never will submit to be saved *intirely* by the Righteousness of another : No, this is too self-denying and mortifying a Business for proud Man. And entertaining such a Thought, he will be damned before he will do it : And therefore whoever have submitted to Christ's Righteousness for Justification & Life, have seen the Nothingness of their own in the Affair. And have you, my Brethren, been brought to this View of the Matter ? Have you seen your own Righteousness to be but as filthy Rags, as Loos and Dung, not any Way serving as the Whole or a Part of a justifying Righteousness in the Sight of God ? And so to despair of Justification from this Quarter ? Surely it has been thus with all the Justified.

2. They are such as have been brought to see that the *Righteousness* of Christ, wro't out & bro't in by his active and passive Obedience, is *every Way suitable and sufficient* for

for a justifying Righteousness. That 'tis the only Righteousness constituted for the glorious Business-- That 'tis commensurate with the divine Law in all its Commands and Demands-- That God can be just and the Justifier of all found in it. And now, have you ever seen this Righteousness in its Compleatness and perfect Sufficiency-- And the eternal Safety of your Souls appearing before God in it? Surely you have, if you have ever rightly accepted it: For none, I dare say, will ever venture the Weight of their eternal Salvation on an unknown Righteousness. *I know whom I have believed*, says the Apostle. And if he had not known HIM, he would not have committed his eternal All into his Hands, as he did, 2 Tim. 1. 12.

3. They are such as have seen this Righteousness freely offered to them in the Gospel for their justifying Righteousness, and upon the Sight of the free Offer, accepted it as such. All that accept this Righteousness to Justification, see 'tis so far *their's* in the Gospel Offer, that they have an indisputable Right to take it: and this brings them to renounce their own Righteousness, and to take the Righteousness of Christ, as *that only* in which God can be well pleased with & justify them. And have you seen this Righteousness so far *your's* in the Offer, that from a View of your Right to take it, you have gone off your own Bottom, and ventur'd all upon this infinitely safe Bottom? Thus the truly Justified have done.

4. They are such as are *heartily well pleased with this Way of Justification*. The Justified have had such a View of the infinite Beauty, Glory, and Safety of the Way of Justification by Faith in the imputed Righteousness of Christ, that they chuse it above all other Ways. In this Way they see the Glory of the Wisdom, Love and Grace of God shining forth in the brightest, as well as most surprizing Manner; and also that in this Way there is the most Safety and Happiness to the Soul, and therefore like it the best. And who would not under such a View prefer it? And have you, my Hearers, had such a

View

few of the infinite Glory and Safety of *this Way*, as that you are heartily well pleased with it, and intirely satisfied to be saved in it, yea do chose it above any other Way? you are justified, you have.

5. They are such as are *sanctified*. Whom God justifies them he sanctifies; and makes them holy as he is holy: God gives to Men in Justification such a View of his infinite Glories, as they display themselves, and shine forth in the Face of Jesus Christ, as powerfully changes them into his holy Image-- as leaves a divine Stamp upon them. And are you transformed into the divine Image in the renewing of your Minds? If justified, you are.

6. They are such as *maintain good Works*. The *special Grace* of God received, as well as *the efficacious Grace* of God in the Gospel, that bringeth Salvation, effectually reaches the *Subjects* of it to *deny all Ungodliness & worldly lusts, and to live soberly righteously and godly in this present World*? And are you careful to maintain good Works? Surely, if justified, you are. 'Tis your habitual Disposition and Endeavour. But,

By this Time 'tis like that *some* of you are ready to say, that if these are *certain Signs*, then we *are* justified; and *others*, that we are *not*. I shall say a *Word* to each of you, and finish the Subject.

1. A Word to the *Justified*: And it shall be a Word of *Consolation* and *Exhortation*; And what Word of *greater Consolation* can I speak to you, than that in the fifth Chapter of the *Romans*, the first and following *Verses*. *Being justified by Faith, we have*, says the Apostle; have we not? *Eno' in Hand and Hope*:

As *Peace* and *Reconciliation* with God. God is your Friend, your reconciled God and Father in Christ; and all his Perfections are engaged for, and surround you Day and Night for your Preservation; so that you are infinitely more secure than *Solomon* was when surrounded with Life-Guards of sixty valiant Israelites with Sword and Hand. God's *legal* Enmity to you is done away by the Obedience of Christ, and *your real* Enmity is done away

away by Sanctification ; and hence a blessed Friendship subsists between you, never to be broken : And from this Reconciliation arises Peace of Conscience. O the divine Calmness and blessed Serenity of Soul the Justified have by being reconciled to God thro' Christ ! Far better *than expressed.*

Again, *free Access* to God. You may go to God your heavenly Father with an humble Boldness and holy Confidence, under all your Griefs, Burdens, Trials, Temptations, and Difficulties of Soul & Body ; who is infinitely able and ready to help you. Earthly Parents are not ready to give to their dear crying Children, as God is ready to give to his Children those Things they need, and which will be for his Glory and their Good, when they come to him for them.

Again, *full Assurance* and *Joy in hope of Glory.* Such as are justified have, by *imputed* and *inherent* Righteousness, a fair Title to, and some meetness for eternal Glory and therefore according to the Gospel, a sure Foundation laid for it ; and so may upon safest Grounds be fully assured of the divine Love, and *rejoyce in Hope of the Glory of God.*

Again, *Joy in the greatest Tribulations in Life.* In the midst of these you may rejoyce, as being assured from the divine Oracles, that *all Things shall work for Good* unto you. These *light Afflictions* which are but for a Moment *work for you a far more exceeding and eternal Weight of Glory.* And in the darkest Shades of Death, you may triumphantly sing, *O Death, where is thy Sting ! O Grave, where is thy Victory ?* For Death is unarmed, the Grave perfumed, and an happy Resurrection assured to you by your dear Jesus ; who *died for your Offences, and arose again for your Justification.*

Thus much there is (and 'tis eno') in *this World* Life and Death for you ; and in the *next* unspeakably greater Things than these :-- as *complete eternal Salvation* which includes in it, *freedom from Sin and Sorrow -- Perfection in Grace -- fulness of Joy -- open Vision* and *uninterrupted*

upted everlasting Fruition of God and the Lamb: For whom he justifies, them he also glorifies.

It would be a fruitless Attempt if I should essay to describe heavenly Glories, and what there is kept in Store for the Justified, and that they will actually be put in Possession of when they leave this World: For 'tis a *Glory to be revealed.*

But having shewn a little, and but a little, of what you have in *Hand and Hope*-- what you have *here*, and what you have shall *hereafter*; for which there is the *Word and Bath of God, two immutable Things*, and so abundant Ground for *strongest Consolation.* I shall pass

2ly. To the Word of *Exhortation.* And what more suitable and seasonable Word than that, in 2 Thes. 2. 13. to the End of the Chapter. *Brethren, beloved of the Lord, because God hath from the Beginning chosen you to Salvation thro' Sanctification of the Spirit & Belief of the Truth; whereunto he called you by our Gospel, to the obtaining of the Glory of our Lord Jesus Christ: Therefore Brethren, stand fast, and hold the Traditions which have been taught, whether by Word or our Epistle. Now our Lord Jesus Christ, and God even our Father, which hath loved us, and hath given us everlasting Consolation, and good Hope thro' Grace, comfort your Hearts, and stablish you in every good Word and Work."*

But I must turn from *Gerizzim*, the Mount of Blessings, to *Ebal* the Mount of Cursings; -in one Word.

2. To those who are *not justified.* Poor Souls! I pity you, but can't speak Comfort to you, because the Gospel speaks none. Your Case is truly dreadful: You are *without God, without Christ, and without Hope in the World*: You are this *Moment* upon the Brink of eternal Burnings: and should God cut the slender Thread of your Lives, you would be immediately beyond *all Hope and Help for ever*: He that made you would not have Mercy on you, and he that formed you would shew

you no Favour. But your Case (tho' sad) is not  
 perate ! As yet, you are within the Reach of Merc  
 and a *Righteousness* is now offered you for your *Justi*  
*cation*. O Pray and Labour to see your absolute  
 cessity thereof, and it's Sufficiency for and free tender  
 you : And O accept it, accept it, for God's Sake,  
 Christ's Sake, for your precious Souls Sake.

A M E N.



20 JY 63

E R R A T A.

Page 6. l. 14 r. *their* personal-- p. 15. l. 5. r. as 'tis-- and l.  
 . r. hence they are-- p. 19. l. 22. r. as not any--

~~~~~  
The following *ATTESTATION* should have stood  
before the *SERMON*, but happened to be there omitted.

**T**HE Reverend Mr. Porter having favoured us with  
a Perusal of his Sermon on *Isai. 64. 6.* We fully  
agree with him, that *Man's personal Righteousness* in the  
great Affair of *Justification* in God's Sight, is but *filthy  
Rags*, agreeable to the Words of the Text: And that  
the Text is greatly abus'd in the Rev. Mr. Briant's Ser-  
mon, by his altering the Sense from *our Righteousnesses,*  
*their Righteousnesses.*

We rejoyce that this our *dear Brother* is enabled to  
stand up in Defence of the Gospel; and we both Pray  
and Hope, that this *seasonable Discourse* will be a Means,  
under GOD, of establishing *many* in the Truth as it is in  
*Jesus*; and as it hath been taught in *these Churches*  
from the Beginning of *New-England.* And we cannot  
but lament the dreadful Increase of *Arminianism* and other  
errors in the Land, among Ministers and People.

Nathanael Leonard  
Jonathan Parker  
John Cotton  
Solomon Prentice  
Elisha Eaton.

~~~~~

THE FOLLOWING ATTESTATION WOULD HAVE BEEN  
GIVEN BY A MEMBER OF THE CHURCH

THE Reverend Mr. Parker having been with  
a number of his friends on the 10th of July  
with him, that Mr. Parker's Religion is in the  
true and genuine Christian Religion, and that  
he is agreeable to the Words of the Text: And that  
the Text is greatly suited to the Rev. Mr. Parker's  
and by his altering the same from an English  
to a Latin Version.

We rejoice that this our dear Brother is enabled to  
be up in Defence of the Gospel; and we both pray  
and hope, that the Lord's Disciples will be a Means  
of GOD, of establishing many in the Truth as it is in  
Jesus; and as it hath been long in the Church  
the Beginning of this Gospel. And we cannot  
lament the dearth of a man who will  
stand in the Last, and say.

20 JULY 63

Nathaniel Leonard  
Jonathan Parker  
John Cotton  
Solomon Prentice  
Hilary Eaton.